I Thess 5:3.

Context. Two prom[t] topics in text.

I The cry of sinners. peace a char-
-acteristic cry in all ages.
e.g. Old world & Sodom Matt 24:37
Luke 17:28.
& Jerusalem. L 19:41,42. evil serv[t]—
—Matt 24:48. — foolish virgins —
This cry not peculiar to sinners
of former times. e.g. intemperate.
impenitent of every class.
Reason is, it's against their feelings.

II The termination of t Cry. Sudden {inevitable}
destruction. This wonderfully corrob-
-orated by facts — see above.

Rem. 1. Careless sinners ought to
be alarmed by the very carelessness
"Be troubled ye careless ones.
such a state of mind is t most fear-
-ful thing in t sin[s] char. e.g valley
of vision (a) It keeps him blind
(b) It is often t filling up of his measure
of iniquity.

Especially is this true of sin[s] now.
for y vastly more guilty, since all

these examples before them.

Christians v 4–6.

No. 8. Notes of Sermons.

Finney. Heb 10: 26, 27. Propose to state

I. What is meant by receiving "the knowledge of the truth".

II. What by "sinning wilfully".

III. What by "no more sacrifice for sin".

IV. The reasons for said results.

I. 1. To receive t knowledge of t truth is not embracing the truth, but simply perceiving or understanding it; & by truth is meant all the fundamentals of religion. There are (1) that man cannot be saved by works.

(2) That he deserves punishment.
(3) That he must be renewed.
(4) That repentce is a present duty.
(5) That faith in C. is t way of salvation
(6) That now is the time, now the day of salvation.

II. Sinning wilfully.

1. To reject the offer of mercy. Reason is the more it is no longer a sin of ignorance but of will.

2. To refuse repentce & submission when, at the time t duty is seen — Same as above.

3. To procrastinate & put off the duty

4. To decide to commit one sin many often be a decision of t whole quest

III. No more sacrifice.

1. That the offering of C. was the End of all ritual sacrifices.

2. That the case of those who sin wilfully is hopeless, as they will have no other available opportunity. = fearful looking for.

3. That they have committed an unpardonable sin.

IV. Reasons of this.

1. It is a law of mind that truth once clearly seen & felt, & then resisted loses its power on the mind.

2. A law of morals that guilt is increased with light.

3. The man who sins wilfully has resisted the Holy Ghost.

V. Remarks. 1. Every time you hear a gospel sermon ye are under the most solemn circumstances & are in danger of sinning away ye day of grace.

2. Probably many present who have already done this.

3. Shows how a variety of specific sins may ruin you.

1. He will leave you, &
1. You will have no spirit of prayer.
2. No delight in the bible.
3. None in any of the duties of religion.
4. He will suffer you to fall into temptation & so are of the devil.
5. Very likely allow you to fall into disgrace.
6. You will have to grieve in yr turn.
7. You will be instrumental of great evil in the world.
8. You'll do no good.
9. You are among the most miserable creatures.

V. Remarks. — 1. Shows how God feels in view of the present state of this church.
2. You see what your own state is.
3. In order to feel right you must realize who it is y he grieved.

Sunday
Nov 4. Acts 7:51. Ye do always resist the H. G.

I What is meant by the H. G. Striving with men.
II How & when he is resisted.

I. 1. His strivings are not physical, like that of two material bodies, but they are those of mind with mind.

II. 1. He strives by enlightening the mind. So the bible represents. It is his office to take of things of Christ & show them unto us — Advocate — "lead into all truth" — reprove & world of Sin — reproof here is a law term & is the same as a judge summing up, showing the guilt of the criminal & giving the case to the jury.

The particular manner of this dont know, but the this is what he does is plain.

24. II. When. The Jews were charged with doing it always. It is so now, & might be inferred a priori from the fact (1) that he shows them things to which they are exposed; & (2) tht we have no reason to believe that the attention would ever be turned to the subject of religion without the influences of the Spirit.

1. You resist the H. G. when y resist & turn away from any unwelcome truth, however brought up.
2. When you resist convictions of duty.
3. When refused to comply with conviction when it is forced on you.
4. When y resist truth on account of yr prejudice against the particular agent or instrument by the Communicates it.
5. When y. reject truth on acct. of sectarian prejudices.
6. When y resist the prayers of individ against whom you h prejudices.
7. When resist remarks of persons on same ground.
8. When y refuse to any duty particularly in prest on your mind. Conversing with sinners &c
9. When y commit wilful sins - i.e. sins sent to be sent at the time.
10. When get behind any intrenchment in respect to duty = anxious seat
11. Refuse to confess faults when convinced of the = gift to the altar.
12. Refuse to make reparation.
13. Defend & excuse yr wicked practices.
14. When cavil at preaching, or resist Convers - ation on subject of religion
15. When attempt to conceal or suppress conviction
16. By indulging shame & denying tht yr have conviction when you have.
17. Trying to get around the cross.
18. Refusing present submission.

III. Remark: 1. When y resist may expect the H. G. to strive less & less.

No 2. Luke 13:24. Strait gate.

Primary

Gate is the gate of salvation (Plain the he did not teach universal salvation). Of course regeneration is the gate.

Strait, means difficult.

Strive, means to agonize = King "of heaven suffereth violence & violent take it by force"

I. Religion is t great business of life.

1. Evident from t very constitution of man. His faculties his satisfaction with mere temporal good. Not so with the brute.

2-3. has made immortal &c or heir not benevolent for he has so made man th he cannot be satisfied with any good here.

II. Relig. requires timely & agonizing efforts on part of t sinner.

1. Not bec. God has thrown any diffs in t way.

2. Not bec. such efforts are of any value or importance in themselves.

3. But bec. of diffs of t sinner's own creation. And here t grand diff is for the sinner to overcome his selfishness so as to get his own consent. — Easy to change from one kind of selfishness to another, but this is not the thing

Selfishness a great variety of forms, as, pride — vanity — friendships of t world — diff forms of sin — mind's enmity — prejudice against the truth — darkness — levity — procrastination.

III Many will make unavailing efforts.

1. Not bec. of any nat. inability to embrace gospel.

2. Not bec. it is unwilling.

3. Not bec. atonement of C. is insufficient.

But 4. Bec. the efforts are not sufficiently earnest. They seek but dont agonize.

5. Bec. they try to climb up some other way. by their own works — without giving up self-will. confessing & forsaking their sins — their ill-gotten gains — pay their just debts — give up their am-

-usements.

6. &c. do not seek religion for its own sake but simply as a means of happiness.

7. Because they wait until it is too late. Or = tayt

IV. Remarks - 1. Probably some here who will never wake up in season or with suff.t ear -nestness.

2. Madness to expect a more convenient season.

3. The error of those who regard a great deal of feeling on the subject of religion as enthusiasm.

4. Those who have never agonized have never entered.

5. See the fearful meaning of the passages in Job 1.st & 5 chap.s

No 3. Ephes. 4: 30. Grieving the H. Ghost.

Plan

I. Distinction bet. grieving & resisting.
II. That the H. Ghost is really grieved by the conduct of men
III. Show when; & IV. The Consequences of it.

I. Resisting implies the Spirit's present active energy on the mind. Grieving implies the doing of that wh. if done to a parent would grieve him. It does not imply any actual effort on the part of the father resisted but simply that he sees the things done, or knows them.

II. Many suppose that this cannot be literally true of God. They say that we are not to ascribe human feelings to God &c

But 1. Why not? All do so in some cases, as that of compassion, why not in regard to all the various human feelings — Plainly we may & ought, for,

2. God represents himself as a father & as grieving, & now he is sincere or not.
3. He is a moral agent — same in kind — only differs in the extent of his powers.
4. He has abundant reason for being grieved
5. He does or he acts the hypocrite, for he says he does
6. He does, when yet wickedly or he is to blame — He ought to grieve —
7. If he is a perfect being, he feels towards every thing according to its true nature

Obj. But this would make G. unhappy.

No — for. Grief does not render him unhappy as it does us; for (1) With us it is generally

22. attended with remorse (2) Because he is conscious, if he grieves in any case, that he feels as he ought. (3) Great many reasons which prevent his being unhappy by such feelings, such as seeing the end from the beginning - not exercising like us only one class of emotions at a time - and (4) There are times when grief is a luxury & when not to grieve would be the greatest agony.

8. Jesus Christ grieved on earth - "wept" why not now?

III. When. 1. When any of his child" are ill treated, & he feels as much more strongly than an earthly parent as his love is greater.
2. When dissentions among his children.
3. When any want of love among them.
4. When he sees a want of love to him in them.
5. When he sees evil speaking among them = contempt
6. When sees anything like idolatry among them.
7. When, anything there is disgraceful to them.
8. When his children disgrace him.
9. When they give any countenance to sin.
10. When, do anything that injures his cause.
11. When they do anything that gives the enemy occasion to triumph.
12. When they contract improper friendships with the world - marriage
13. When show themselves dissatisfied with God as their portion.
14. When guilty of any neglect of duty - pride - worldly mindedness - neglect bible - indulgence in ill temper - levity - prayer - meetings.

IV. Consequences. If you grieve him

28. Finney. No 5. Luke 19: 22 Out of thine own mouth I will judge thee.

I Every sinner has some excuse which prevents his becoming a christian. This plain. If none cd not remain as they are.

II. ~~If it is some of the~~ Their excuses. whatever they are, condemn them. They are almost endless. Before specifying them lay down three or four self-evident principles by which to test them —

1. Sinner is condemned when his excuse admits his guilt.
2. When it is false. 3. When it is insincere.
4. When it implies a neglect of known duty.
5. When they are inconsistent one with t other.

The following are some of t common excuses

1. We dont know anything about God, dont love him, cant conceive of him, a mere abstraction in our mind = How form any conception of any being or government you never saw — e.g. the of Great Britain.
2. I never saw God. You never saw any — You see my hand move, hear my voice but these are not me. These are merely sensible signs from which you infer a present mind
3. I cd not believe the Bible. Statute book of State
4. Dont understand t subject of religion, Bible dark — No bible plainest book in world — Compare it with statute books.
5. Cant repent — This admits y guilt — can, y do in other cases — insincere, y may die.
6. My heart so hard — admits guilt — Not true, what is heart?
7. No time to be a christian.
8. Religion would interfere with my business — (1) Business is dishonest, or (2) dishonestly conducted.
9. I must be t Spirit. 10. Waiting Gods time.

III. Remark 1. All these we are only adding insult to injury. 2. They are t things th keep y from t salvation.

Candidates.

George Trask, Framingham, Ms.
Amzi Benedict, Newton, Ms.

Rom 5:3 – glory in tribulations –

Persons apt to be discented ~~impatient~~ &c
Trials a blessing –

1. Not the ✝ suffg itself is so. = loss of friends
2. Such ✝ scripture view. James 5:10, 11. Luke 6:20–28. Heb 11:24–12:8.
3. G. seems to manifest a special regard for those th are in circ^{s} of suffg &c – especially when unrighteous. = E of ✝ opp^{d} – white robes –
4. The man the acts ✝ Christ^{n} under trials – especially when unright^{s} exemplifies religion so as no one else can.
   e.g. dying Christian.
   " "Revenge is sweet"

Rem. G. has put into your hands the privilege of doing that for ✝ gospel, ✝ world & God, which none other can do –

But I wish my friends to make some remarks still more appropriate

to your present circ & condition as a community — A wonderful spirit of freedom is going abroad &c

Now we are met every where with the cold & the people cannot be elevated here & you cannot enter as parties into this great movt &c but y. can refute this libel. Let me tell you then wht we desire viz in one word — actual intellect. & moral elevation &c

This you owe 1. to yourselves as individuals & community — & 2. to y. brethren in bondage. — 3. to those who hold them in bondage. Con Mercer — 4. To the world — by breaking down the chord of caste.

Do you ask how?

1. Hold on to the Bible — the entrance of thy word giveth light."

2. "Be united in the determination &c

3. Scorn the idea of being ignorant &c

4. Take care for your children

5. Young men resolve on an education &c

Jewish Servitude.

General principles.

1. Wh" is it to steal?

1. Ex. 21:16. – He th stealeth – same word as + 8th comt – covers whole ground of open + secret robb, by violence or otherwise –

The crime here is depriving somebody of + ownership of a man – Who?

(1) Not master – for it wd then b "servant", not man – + word used wh b. expresses – ive of the claim if of anything.

(2) [redacted] – Manifestly + ind. himself – personality – Same word used in Gen 40:15 [redacted]

The crime specified is making man property – a means + not an end – overlooking dist" bet. man + things – personality – moral agency – for dis – regarding this he will disregard all other relations, parental, fraternal – Proof.

(1) See Ex 22:1, 2, 3, 4 – the invariable rule of theft of property

(2) Pains Deity takes to mark this distinction Gen 1:26, 27. 9:2–6. Lev. 24:17, 21.

(3) Context – b. before + after – some suppose the two vs shd be in one – if this arrang" is inspiration a sweet lesson – Ignorant min" Paul seems to have forgotten his early – Wh is the sin of smiting parent

? Sin of overlooking distinction dear to God's heart & fund. to welfare of all human society — e.g. mother & woman present, strike woman, pentateuch penalty was a blow in return — smite my mother with same fury & same blow & God takes it in hand & death. The penalty so great — (1) bec. it dist. so plainly, therefore greater guilt (2) The ind. who does it, does violence to nature — desh. of nat. affect.

(3) It is infa. contempt of God — "like as a father pitieth"

(4) Bec. it par. rela. & centre & circumference of society, & the th stabs th stabs society to the heart. — So in the case of stealing a man —

(1) Dist. plain — self evid. — How do children know diff. bet. mine & yours.

(2) It is a greatest possible contempt of God — dist. marked — bible — heaven — Redemp.

(3) It is a distinction, though not always drawn out &c, yet admitted instinct. by all — see Poetry everywhere.

but woe to those th trample on the soul

Bible inf. absurdity on & suppo. of objection. See Rem. 8th Com. — Thou shalt not steal — not any, at least thing — why? invas. of rights, & th an invas. of his right — for invasion of one right is in prin. an invasion of all rights — does the bible

such a contrad. the eter. death if he die in the state of mind - damnation for a him & well done good & faith. serv^t!!

"Found in his hand" — "when thou dost a thief thou consentedst.

Obj^n God permitted the Israelites to enslave the Canaanites bondage of Canaan -ites &c. we may &c. — Admit it —

(1) The specific grant instead of being our just^n is our condemnation - the very fact of grant a prohib^n to all who have it not it — e.g. check a ticket to Cobding on bank shuts out all others — logic of it is Jews had a grant &c. right, we none &c. in right

(2) not true tht he gave the Jews permission to enslave Canaanites in any sense, so far from it all the arrangts in regard to them was designed to shut out bondage — anti-slavery principles — Proof

(a) Deut 20:10-15 — ("thou shalt eat &c. = can-nibalism) — This 16 & 17 gen^l rule — but v. 16 is the Exception — [Query whether there is even here a warrant for extermination of any except cities?]

This leaves nothing but & women & child^n to make slaves of — were they taken as

slaves? see (1) Agen. form, Ex 22: 21-24 & Deut 14: 22, 27-29. & 26: 12, 13 - this the provis. made for these widows & fatherless right on part Cval w. tribe of Levi &c. children; & this reason why so much said of widows &c in pentateuch. & here the spot for slavery to come in if anywhere. & as it does not bound to interpret this whole in accordance.

Specific Passages.

1. Lev. 25: 44-46. four points of objections
(1) bondmen - not servants
(2) "buy - (3) Inheritance & possession (4) Forever.

(1) Bondmen - ebed - this is the original This same as serv: & is applied to kings, prophets, govt officers, magistrates & tributaries & all subjects in relation to older younger sons, Jesus Christ, & to those who do service but even those who do favors to others
I Kings 12: 6 - servant = bondman forever.
II Chron. 12: 6-8, 13.

4. Sons
Gen 27: 29, 37, 40 & Gen 4: 7. "desire to" as his superior, 12. The bitter ingredient was it annihilated his right as lord of soil "break off yoke" by going off territory
ebed, used in abt 60 instt. in a way of respect address.

Christ Is. 42:1

It is said a great many slaves among Jews – ∴ we sh expect some word to mark the distinction[ly] we have, but they none. – And yet + Heb. lang. a remark. power of exp – pressing minute shades of thought – e.g. a Frenchman, lots on tongues, no term

2. Buy ∨ bought.

(1) Having started on principle th ~~they Jews slaves~~ buy as app[d] to servts proves slaves must[t] carry it out – wives – Jacob's – Othniel's – David's daughter of Saul. Ruth 4:10 (same word) – Kana Hosea 3:2.

1. (a) The fallacy in the assump[n] is th what – ever costs money to get is an article of property (b) Ex. 30:12. 13. Lev. 15 ∴ th souls property Num 18:15,16. ~~Lev 15:16~~ Ex 13:13.15. firstborn redeem – bought out fr under obligat[n] of priest-hood, + this custom still kept up (Leary) Kana is the word used in each case [Ye are bought with a price] Cain – obtained a man of ℓ Lord – is kana + Cain is even derived fr. + word.

Wh makes him think th + word buy proves slaves? (a) The mere surface of word + the common parlance ~~of~~ uses + word now. to

This makes usage very whine the standard of interpretation – e.g. David "prevent" + many

morning" – How he wound! – "offend one of these little" – "4 & twenty elders & 4 beasts" – beasts in heaven! = "living ones". "Smote them hip & thigh" – "slump" up & left"

(3) This word used in regard to persons th were not slaves Gen 47. "bodies" – "bought you this day" – into wht. cond" pass by the buyg v. 25, 26. – This proves (1) th persons bt. sold themselves (2) Th person who bought & servi[ce] of men are spoken of as bought them – so now Webster, Cass."

(4) The Heb. ~~slaves~~ serv[ts] confessedly not slaves, yet bought.

Deut 15:12. Ex 21:1–6. "For he is his own"

(5) Captives not permitted to be made prop[erty] – aty much more others – put them out same ground with tribe of Levi – made pub. provision for the support.

(6) Fugitives Deut 23:15. – showing th a man is not to be kept in position in wh his int[o] – has by being judge + Deut 22:1–4

Ex. 23:4 – The same law th forbade rest. of fug it[s] req restoration of cattle

(7) Next Ex. 21:16 this shows

(8) Next correct. is the word itself "buy" – not to get by force, borrow, steal, or any way, but buy. The word to buy is to give an equivalent, wh. recognizes the right of the relation to say on wh. terms, or whether on any.

2. They were not bought of third persons but of themselves & of their choice.

Fugitives – embodies & proves the every man a better right than any body else

Case of Egyptians –
Jer. 44:4 "covenant with them".
Lev. 25:47
Deut 28:68 be sold = offer selves for sale

Fact the they were req^d to circ^e all their servts – This act an abjuration of idolatry (for all uncirc^d sh be "cut off" fr Jewish nation – fr citizenship) & this must have been dictated of the ind^l own volition.

I Kings 21:20-25. – sold themselves –
Rom. 7:14 carnal, sold under sin.
6:16 – To whom ye yield yourselves
John. 8:34 – vol. surrender
Jer. 44:4

& here the word buy shows the they had given up the right to dispose of themselves.

(9) The rights & privileges secured to these servants by Law, annihilate all oppression = e.g.

(a) one of these was (Deut 29:10-14) ↳ privilege of entering into Cov't with God, "stranger, hewer &c

(b) were instructed in the Law &c — {Deut 31:9-13} regularly {Joshua 8:32-35}

(c) The poor the rest support & instruction granted to them ~~for whole space of time~~:

every seventh year — 7 years

every fiftieth year. 1 "

The feast of weeks, Passover, & tabernacles. - Each of these took at least three weeks, going & coming. Leipas says four weeks. — 7 - 4 weeks

New Sabbaths -
Feast of trumpets
Day of Atonement
13 New Moons
= (Camp Meetings)

In all about 23 years out of the 50, nearly one half the time seemed to them for religious instr.

(d) The limitation laws, presenting the special principles on which they were to be treated & shutting out the chattel principle.

Deut 10:17-19

Some of them refer to par. things, some of them general

Ex. 22:21
Lev. 24:22
Numb. 9:14.
Ex 12:47-49.
23:9.
Lev 19:33,34.
Num 15:15,16,29,30.
Deut 1:16,17

Notice specially the reference here to the bondage in Egypt, & yet the bondage in Egypt not so bad as ours - Look at it —

y (X) When [illegible] best of land given them & never deprived of it when the oppression was most severe.

y (X) Had very much cattle.

z (X) Pharao never took the possessions from them — Murrain among cattle

w (X) Had commodious houses — ~~Lamb for~~ passover eating.

(X) Bulk of Israelites permanently at home — to care for crops & cattle — plague of dark?, light in the hab?

t (X) Not the least intimation th. any female was held to any kind of service — on birth of males, prove the must be in her own house &c — confluence bet. Princess & mother, "take & I'll pay thee wages."

u (X) Elders of Israelites in Egypt

v (X) Their service was by levies, as Solo — upon the Canaanites in cutting wood — public works, "treasure cities."

Obj. Gibeonites — was slavery it is said — Josh. — hua 9:6 —, 23, 27. — trace their history — Joshua pitching at Gilgal — five kings — II Sam 21:1-7. — were not slaves but had rights, & simply went up by levies — the cursing simply & annihilation of certain

[illegible] purchase is the

national privileges — and this as a tribute & by treaty.

Primogeniture — shows the elder son spoken of as master &c & the younger as servants &c — in a word all the time

This throws light on N. Test — "our elder brother" = ruler — heir of all things — first born of Creatures, dead — that in all things might have the preminence".

Condition of Servts — II Sam 9:9-11 = farmers under him.

Mephiboshith called the servt. of David
II Sam 19:17. 16:1-3

This passage follows

Ex 21:16 ~~Ex~~ Deut 24:7 &c Jarchi, Using a man against his will, as a servt lawfully purchased, yea tho. he st use his servt ever so little, only 1 t Val. of a farthing, or ~~use~~ but his arm to lean ~~upon~~ [&c Gilly Com. on Deut 24:7] on to support him, if he be forced to to act as a servt: & person compelling him but once to do so, shall die as a thief, whether he h sold him or not."

Again even t liberty of a thief could not be taken away so long as he h property enough to make restitution, & even then not made a slave, but simply restrained in his freedom, like minor &c, & only compell'd to do it by his labor.

Obj. But Jews permitted to sell their children Ex 21:7-11

Used to sell the child: till they came of age - Maimonides & Josephus - child's age, boys 13 & daughr 12.

Maimonides 4 Chap 2 Sect on Sers, "A Heb. handmaid might not be sold except Jarchi, "he ought or must espouse her to be his wife, ~~for~~ the money of her purchase is the

money of her espousal
& another nation" v. 8 – See Targums of
Onkelos & Jonathan – another family.

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(10) That bought servants were a higher class of servts than ~~other~~ hired servts & other

(a) were incorporated into the family on equality with other members & hired servts not. Lev. 22:11 – Eg 12:43-45.

(b) The identification of them int with ints of family – e.g. kinship – adult hired servants

Eliezer – Ziba – Sons of Bilhah & Zilpah

Prov. 17:2. see Targum & Maimonides, that when son acted disgracefully than one of bought servants put in his place. This seems to have been a general rule

Mark 12:7 & Luke 20:14 – the husbandmen visibly servts of this class –

e.g. used to marry into family, hinders. I Chron. 2:34.

e.g. Gen. treatment – I Sam 9:3-12, 17-19, 22. – Luke 7:2-5. Eliezer, counselor & confident Gen. Remark, servant among Jews, was merely a diff of fortune & not degradation.

e.g. Prodigal Luke 15:17-19 – why hired?

even the lowest & most degraded of Israelites was to illust^e the humility of the convert.

e. g. Paul's Test. – Gal^a 4:1 – differeth nothing from a servant –

Whenever a hired servt is spoken of it is with reference to the untrustworthiness.

John 10:12, 13. hireling fleeth &c

Maimonides Chap 1. Sect 2 in Mishna Lev. 20:40 "The Jewish servt who is an Israelite or proselyte of Justice as his master, & master shall not eat bread & his servt bread of bran &c or he will prove to his employer as if he got a master

Objections.

1. Levit 25:39, 40 not compel as a bondservt.

This proves the Israelite servt not paid.

(a) "Hired" is not used in Bib. to mark dist. bet. those paid for service & those not, has a technical meaning altogether diffr^t – Ex 21:1 &c (32)

Deut 15:12–17 – furnish him liberally" = loading thou shalt load him.

Jarchi, Maimonides, on servts Chap 2. Sect 3. so the both classes were paid

(b) Differences between them (1) they were paid, but not in money but produce – see Deut 15:12, 13 &c. For now, hire a man one year & let & farm next.

(2) Again the hired serv^t was paid down as soon as work done - They were of lowest & most necess. ~~stone class~~
Hence Lev. 19:13.

Deut 24:14, 15. some of the strangers were hired serv^s & for he is poor &c.

Zeharia
serv^t rec^d 10.000 talents
Ezek 47:21-23. 46:17, 18. - see also the Apocrypha

Job 7:2. Matth 20:8.

(3) Again the hired servant lived by himself, no intimation he lived in family.
Feasts - Passover - shut out from eating it with employ^r shows it - he is not at any of the family feasts, or enumerated among mem^bs of family.

(4) Again The kind of service in wh employ. Lev. 25. not compel him to serve as, not to be but as; marking kind of service.
Jarchi - A Heb. serv^t not to be req^d to do any thing that is accounted degrading, (as a Hebrew not as a slave)
Maimonides.
sh^t not compel him to unfurnish himself -

Obj^n: but y. make it out no disabilities we evade - if any what?
(2) Loses thro nationality = national & political Catholics & Jews in England, - Rothschild yet not foot of land or vote

and yet nationalities more valued than now.

3. Inheritance & Possession.

Lev. 25: 46

Not inheritance as property, as already shown in previous property.

See usage in other cases — Ezek 44: 28. Numb 18: 20. Josh 13: 33.

~~In the Jewish~~ "your possession" & your having", New York Milkmen, Drs Hall service — Calmet, Rabbins say &c Slavery Art.

This refers not to individual bondman, but to class of them

4. Forever

Does not define duration of the arrangement: but the class of persons who were to be taken. Obj. The fact that it follows bondmen shows it is qual. to ind. service

Usage — Gen 15: 13 & Acts 7: 6.

Passage in the order of the Heb. is, "forever of them ye serve yourselves."

The whole passage points to impairs at the class — them, them.

But I suppose it does mark a length of time.

(1) Is not to be taken literally

(2) Generally admitted that it is limited by Jubilee — See Calmet, Slavery.

(3) Lev. 25: 10. — But sold slaves not among them

— see v. 6 — you = all classes as wh. follows shows — so other verses, "thou" v. 3. 4. 5. 11. 12. "you", "ye" used comprehensible of all. & so through the chapter.

Jubilee — the year of jubilee a type of the ~~[illegible]~~ the gospel, & been false if not liberty to all, like atonement — this peculiar type the foundn of all hope to Gentiles.

Hence see why such terrors on those wh did not observe the regulations of y jubilee — makes woe on atonemt, nullified the type.

— Watts — "Blow ye trumpet, blow — partition walls went down — all kindr — redemption drew nigh but came.

Ex. 21:6. Heb. servt for ever type of Christ admits they went out.

Deut 15:17 — same.

Had their bondmen of Gentiles (1) to prevent breaking up of family arrangt of y Jews (2) as a means of proselytism — (This explr Lev. 25:40) many converts thus — see David's Epistles when he fled across Kidron

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The relations of the Philistines & other nations to the Jews — much light on the question of Jewish servitude.

Circumcision & the condition into which it brought them.

(a) This one of the initiatory to being a Hebrew — Israelite ~~literal~~ descendt — Hebrew any one who became a Jew.

General law on subj. of circn Gen 17: 12-14, 23, 27 ~~Exo 12:37 Jos 5:7~~ Josh 5:7 when this gone thro. then he was a Heb. & could eat passover, incorporated them into Jewish polity, on equality, having benefit of limitation laws, ~~nothing~~ All circ. on level, the uncirc to be cut off.

Maimonides If Whether born or bought &c for one year &c Chap 1. Sec 8. hilkoth milothe ou ~~Strond~~ p 63. — also had his charges paid.

&c 12: 43-48 ~~Rev 22: 10-12~~ Gal 5: 3 a debtor to do the whole law.

(b) The effect produced by this law of circ — cumn, or incorporation, on whole people.

Sense of term Hebrew = passed over —

The increase of the people of Israel in Egypt, can be acc^t for only on supp^n th^t it was partly a result of incorporation by this rate - from 70 to 4,000,000.

The fact th^t such incorporation from other nations extensive is so stated

Uriah the Hittite - Ittai a this dig hund - II Sam 15:18 - Obed Edom II Sam 10:11. - and I Chron 15:18 this Obed Edom joined to the tribe of Levi as an officer

I Chron ~~6.45.~~ 4:5

Ruth the Moabitess married Boaz

Rahab married a prince of house of Judah.

Jephunneh

Kenite

Nethinims - see Home - proselytes who th gave themselves to work of Lord - observed their courses & were free from tribute Ezra 7:24 They lived in cities from the time of first conquest by Joshua I Chron 9:2. - See enumeration of Officers of taber - nacle in Ezra 2:43. just before child^n of priests.

1 Obj: Rule with regr Lev. 25

Not depriving them of civil rights - personal ownership - rights of conscience - time & labor voluntariness - & equivalent - locomotion

at his discretion – protection to his person to the utmost – overworking – not keeping them in ignorance – treating them with contempt or scorn – not depriving him of domestic & social privileges & estimation as man –

See Deut 1:16,17. 10:17–19

Malachi 3:5 Judgments denounced on all who oppress hireling in his wages, & Ezek. 22:7, 29, 31.

The cities of refuge provided for them Numb 35:13 Jos 20:9

The stranger was not regarded as persons, but only in the relation to some civil communities – their nationality & the political privileges = unnaturalized foreigners in this country.

Reasons for the arrangement. He no Heb. shd be bondman.

Lev. 23:7, 8, 21, 25, 33, 35, 36.

Numb 28:18, 25, 36. 29:1–12 showing th. Heb. shd not do servile works of cert. kinds at cert. times.

Targums say the same.

Obj. Ex. 21:20, 21. money —

There were to regulate judicial decisions

(20)

"he is his money" = "this is my body"

∴ shant be punished (with death) but shall have ♁ judicial penalty of eye for eye tooth for tooth ♁ fundom for tooth's sake

= man striking his hired man now.

Besides this is among ♁ statutes in regard to Heb. servts.

Possession = Buying the good will of a lease – paper, list of subscribers – Physician, his practice –

Skeleton (2) Old Test.

Curse on Canaan —

Three assumptions

1. That Curse subject & individ to slavery
2. That this prophe. is virtually a precept
3. That Afs descend. fr Canaan.

1. That Curse is Slavery.

(1)

Address to Children at a Protracted Meeting.

Notice circumst under which & object for which we meet.

1st Are you satisfied that you are great sinrs in sight of God—have hearts opposed to him? Bible—Your parents &c: Sy in a general & indefe sense. (1) state in wht consists. (2) show it—(a) by supposing G to cross your will. (b) by placing Sy. in ye presence of God

2d Do—Do—that you deserve to go to hell? (e.g. man th thy a stone at the king of England.

(b) the better the king &c ye greater ye offence & guilt.

3d Do – do – th Lord is under no obligation to keep you out of hell?

4th Do – do – th you must certainly go thire unless you have J. C. for your savior?

5th Th you are old enough to repent &c?

6th Do – do – th L. really wishes to have you –

see wht he h[a]s done – is doing.

younger son = little son = Canaan —
Canaan — see Hale's Chronology.

" actually subj.d 1st to Israel — Medes,
Persians, Greeks, Rom.s, Turks,

Abraham. gotten — Nor slaves — 1. face of
the passage, all substance = prop.s — 2. How
get them? Wh.t Ab.s business but to get Souls?
= e.g. Ruth & Naomi
Trained = Train up a child — Heb. word is the
one always used to t inst.n of mind.

Wh.t t force of t expression on t Jews? (1) No com.n
bef. t Exist.e of neg. slavery supposed it to mean
slaves. (2) Targums of Onkelos & Jonathan &
Onkelos, Latin translation, "quas servire faceret
lege." — Jonathan, "proselytorum" — Jerome t
author of Latin Vulgate same word — Targum
of Jerusalem, "Souls wh. they proselyted in Haran"
(see Michaelis) — Jarchi, most celebrated of the
Jewish comment.s, in 10 cent.y, gives a comm.y on
all t Heb. Bible "all substance & "not under
the wings of the shekinah" — Menochius, in 12th cent.y
Latin father, "quas de idolotriâ converterunt"
— Paulus Fagius, "quas in otio tenerant in religione"
Lubbe Frank, Lat. father, "quas legis Mosaicæ
(3) Condition — one of choice — (a) numbers (b)
prospective heir (c) choice of wife 1. discretionary power
in the manage.t of the estate 24:4. ~~(d) Ditto in the d.o~~
~~form of property~~ v. 10. (e) Ditto of property v. 22 —

Abraham worth $60 – Gen 53 v. jewells = vessels = $1000. (x) reception.

3 If property must have descended to Jacob – but he went to Padan Aram for wife with. any – got a multitude – went to Egypt with. any.

4. Nothing more opp. to Ab. char. than to take for others wh. belonged to them – but he always yielded when conflict – policy – & g. well. – his power & alliance sought by Abimelech

"spoil when captives taken

"quarrel bet. herdsmen of Lot & Abram. – choice – belong to Abram 1. given to him 2. the elder of the two.

6). Abimelech gives serv. to Abraham – The question is not wh. conds. in Abim. but in Abrams family.

Ex. 21:16. Stealeth = 6th: does cover man robbery = 8th command: "ganab" = deps another of ownership

in a man - either himself or master - Not master - nothing in context - assumes whole question - If so, why (Joseph "Stolen away" Gen 40:15) stealing this kind of property punished so much more severely than every other - + rule in other property was to restore double Ex. 22:1, 4.

Wh: makes + great guilt in this case? - Even - looks the distinct: P.h's taken to much pains to make plain + preserve = c.g. parent v. 15. 17.

(1) human consciousness

(2) Bible throughout - Creation - Psalms - Gen 9:6 shed blood of every thing but &c -

crime: consists in annihilating personal ownership.

Ex 21:21. "he is his money". Obj - man right to wh: he will w. his money = see v. 20 -

Diff. in the case grows out of overlooking the reasons of these specific details - viz great ignorance of the Jewish people at the time and as the laws of adjudication to guide the judges - to enable + judge to get at + motive = rod = not a deadly weapon &: evid for him - if he died the decision - but if continues, then the rod, + continuance, + loss of money by make out + motive tho he did not design to kill.

Ms.B.9.1 (17)

Matt 21:29 He answered & said I will not but afterwards repented & went

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Note, char of 6s preaching — as illust'd in 1 sinr & Pharisees

Picture & son & father

It is obvious th 2 kinds of char & cond. are here brought to view — 1st th of & disob & unpt sinr & 2d th of & obed & pen.

& applying & practice then it is obvious to remark 1st That men say I will not to God whenever & in whatever way they refuse to obey his com.

2d th they repent when th former
decisions are reversed by th form.
of th opposite —
From 1 par. thus illust. & applied
we see 1st in wh — t depravity
of man consists — will not.
State diff views —
physical —
dis. affects —
appetite —

2d see wh t a change of heart is.
from will not, to will —
some think it a change of Const.n
" — " " " new appetite
" — " " " right will but made
to by affect —
some as a mysterious something
" — " some wond. mighty change
" — " outward reform — for im mortte mor.
" — " change of opinion

3d See ye nothing short of this I will
& ye consequ Condn is obedience to ye
will of God —
some think more

4th ye chan. remains ye same
until I will is changed —
men deceive themselves & feel secure
when most in danger —

My Conclusion Consider yr ways —

MS. 7.2 (17)

Ms. B. 9. 1 (17)

Zech 8: 19 &c —

Exposition — It predicts future spread of religion — Numerous other predictions of same import — Earth shall be filled &c — a nation born in a day &c many run to & fro & a little one shall become a thousand & a small one a strong nation

But this reveals not simply the fact but it lifts up the curtain & permits us to take a view of the state of things among men at that time — Some characteristics mentioned — 1. Relig will occupy the public mind in an unusual manner — much feeling will be excited on the subject much said & done about it — &

much time will be devoted to it

One prominent char. will be the spirit of prayer — social &c

And if this must be substantially the state of things if ever from the nature

of t case — How else can t pred^n trample of pub; be bro^t ab^t

The ch^h is yet to see a glorious day — so new, so wond^r th t former things sh not be remem^d nor come in to mind —

How is this to come ab^t?

Obj^n novelty —

Misap.^n of operations — Edwards —

— Mr Mather — &c — Ecc. Hist. p. 165

It is evid^t then th a time is coming when t public mind will be deeply engross^d & aff^d with t truth & religion

Remark 1^st Th great zeal & engage^t is of itself no sign of hypocrisy — Pharisee is not zeal but a show of it — not so much a pretence

2 Th ~~t opⁿ of t Millennium will be at sh of dep^t & intense feeling & action~~ great zeal & engage^t is t very sp^t of t millennium.

3 — Th Christ^s are in more danger of feeling & doing too little on t subj^t than too much. Suppose t too much — e.g. all influences ag^t th doing

prediction of ye text literally, but fulfilled

4th Th many Christs wd be taken by surprise were ye day of millen glory to dawn at once.

5th Ye strong feeling & intense action on ye duty of relig are necessary to its rapid advance — see past — present & future history of ye Ch. — The same time for the accomplishment of any object of importance equally true it is not so in this = Washington.

6 — Ye strong feeling & intense action are not to be cashiered & stigmatized as fanaticism — see Pres Edw's p 83 — It is not so in other cases — see Washington (no smile) — Howard — Voltaire — Christ — Paul — heaven — millen Payson Evarts — Finds at Brotherly Love

But why sh this be term fanatic in ye on this duty more than on others of far less import?

does not ye import. of ye duty warrant feeling? — Why I am surprised ye we can be so little feeling! Wh! &c

7th We see who it is ye are really work beside them.

8. who are most capable of judging wh is proper on ye duty &c

8— Th Christ[n] are not to live for relig[s] enjoy[t] merely but for labor—

9— Th Christ[s] are in duty bound to enlarge in all possible ways th[e] facilities for doing good—
Bib. Class organization

10— Th ~~there will be a wide diff[e] in~~ [t] feelings of Xtn[l] men then will be very diff[t] fr[m] feelings of same Class now—

11— Th prospect of such a day is cheering—

Christ[n] q live in a glor: day— a day of mercy is rolling over world &c—

Lect XI. Chap 5: 12–21.

Passage a diff[icult] one – the
comes in, in way of illust[ration]
& confirming – v 11.

The main points of diff[iculty]
are in settling the meaning

I. of ὁ θάνατος.

1. See & contrast of v last. vs 15,
17, 21. 6:23.

2. So often. John 5:24. 8:51. 11:26

"But then look at facts
on the other hand. Even death
i.e. the sentence of law was not
executed on Adam or on those

bet. Adam & Moses.

Probably used in † first sense in v 12. † in Last in v 13, 14.

2. ἐφ' ᾧ.

3. v 14. τύπος του μελλοντος

Rom. 1st Affords a striking
illustration of the nature of sin.

2. The sinner has no occ-
-asion to complain tho he is
born under circumstances
which render his sin & condem-
-nation certain.

3. His chance for salvation
is actually better than if
no fall.

4. His utter inexcusable-
-ness if he perish.

Lect XII. Rom 6: 16.

Avocations to day — Sabb. Eve & Sor.

Propose to illust^e & subj^t Faith.

See last & context — two pts distinctly taught in it — 1. man's activity & 2. th a man's heart is as his prevailing choice is.

Heart used in various senses.

I use it as synonymous with Standing

Choice, is prevailing choice, not specific — some call it disposit^n desire inclination — will.

1. (a) Show how & text teaches & above — view by & illust^n of master & serv^t.

(b) other illust^s. e.g. son & char = prev^g choice

(c) It is implied in repentance & faith.

In Sec.^{s} 1st Sinners can see in view of these remarks, that they are sin^{s}. — (h. never given them^{s} up to any will save t^{h} own.

2 Pt^{t} They must do to be saved — (not to but give up them^{s} to G^{s} will.)

Motives. 1st The sinner ought to come back & put himself under t control of G^{s} will. — E.g. Son.

2^{d} He can do it. — H. Sp^{t} —

3. He must do it, or die.

q^{s} see last. by G^{s} he sworn it, Every knee shall bow, willingly & unwillingly.

(c) Equity requires it. (d) So I daresay.
J. D. King[sic]—

All them for Eternity turns on
this one thing Divine.

With this nothing can avail
you — prayers, tears &c. &c. nothing.

And now I wish to call
on you in earnest.

Lothrop's No 6 Bond St.
Knelers
Bowers Hotel Off. Abbey St.

Lect XIII Rom 6:1—13.

I The Argument—

Objn. Shall we then continue in sin that grace may abound?

Paul. No. And y doctrine of gratuitous justifn gives no just occasion for such an inference.

1st Because it is bestowed on such conditions as to preclude &c. It holds out no encouragt to sin, because, as you know from my preaching, it requires at y outset as a condn of its bestowal a change of mind equivalent to the actual abandt of all sin. — i.e. a death to sin on our part as on y part of 6. 11

required a death for sin.

Trace the parrallell bet. C.'s
- nat. death for & the christ's spirit's
death to sin.

II The baptist argument for
immersion from (v. 4. -

That the passage affords no
proof for immersion is evid.
1st because whole arg.t rests
entirely on the supposition of a
literal resemblance between bapt.m
& the burial here spoken of.
But — (a) the antitheses forbids this.
(b) if one part of the passage
be understood to teach a literal
resemblance then must the other
εἰς τὸν θάνατον — v.5. σύμφυτοι —
v.6. συνεσταυρώθη.

2. The words Συνεταφημεν & ἀπεθ
ανομεν in v8 are used as synonymous.
See Col 2:12 Συνταφεντες is explain
3. v 13 by νεκρους.

3. Baptism is no where else em-
-ployed as a symbol of burial
in the grave.

4. If it were it wd be incongruous.
for baptism always signifies pu-
-rification &c

5. The supposition of a comparison
bet. Cs burial & the mode of Bapt.
is not only gratuitous but it is
foreign to the scope of the Apostle

6th The comparison actually drawn by the apostle is not that of like with like, except as to the mere fact of death on the one hand & life on the other.

C. died to sin.	The Christ: to sin
" — " a nat.l death	— " — a spirit.l
" rose naturally —	" — " spiritually
" lived anew nature	" — " — "

7th Christ was never buried in the sense in wh the term is now used. ^ See Matt 27:59. 60 "Laid it in". & Mark 16:1.

8. There is no resemblance between immersion & burying now.

9. Why did the Apostle refer to baptism at all? Merely because in the public act they made a public declaration of the

very thing on wh his whole
argt turns — viz a change
of mind involving & abandt of
sin.

Remarks — (vv 24)

1st Paul's estimate of the change
experienced in becoming a
christian more radical & en-
-tire than ours. = resurrect
from ~~the~~ grave — extends to minutiæ
τα μέλη ὑμῶν &c.

2. He regarded it as altogether
a voluntary affair.

3d – Paul's philosophy was, the
+ bodily constitutional propen-
– sities for natural good were
the occasions of sin. v 6. 12

4. The wisdom of Pi. plan.
– Not indiscriminate
– pardon.

Lect XIV. Rom 6:14 – 7:4.

I. Outline of the apostles argument in chap. 6.7.8.

Objection. Gratuitous justification encourages sin.

Reply. No. For

1st The nature of the case forbids it – inasmuch as it is conditioned on or implies a renunciation of or death to sin. 6:1–13.

2d The nature of the case forbids it, if we consider it under the example of a servant's relation to his master. 6:14–20.

3d Do – if we consider the fact th all the motives of the law are embodied in the gospel to enforce obedience to it. ~~[illegible]~~ & even enhanced by the fact th the rewards promised are attainable &c

6:21–23.

And 4th The same is evident if we ~~consider it under the illustration furnished by the well known~~ apply to the case the well known principle th law controls the man who is its subject as long as he continues its subject – e.g. the case of marriage.

And 5th in point of fact the law has proved only a provocative to sin & has wrought only death 7: 5 & 7 — 25.

Whereas 6th grace has produced just the opposite result.

7: 6 & 8: 1–11.

Of course the conclusion is clear th grat.s justif.n does not encourage sin, but on the other hand imposes the strongest restraints upon it & secures actual sanctification of life.

~~Hence the inference that the~~

"Hence there is ample encouragement to press to duty of holy living.

8:12–39

II Expository remarks on

6:14 – 7:4.

14. οὐ γάρ ἐστε ὑπὸ νομον, &c

20. ἐλεύθεροι &c considered as free from all duties" or were actually free in the practice.

7:1. κυριεύει = lords it.

III Practical Remarks.

1st We learn wh it is to come to Christ. v 16, 19.

2d The piety with wh Paul was furnished was the wh took possession of the entire man & brought every tho't into captivity to itself. v. 20.

3d It is clear the t punishm t of l- finally impen is endless. v. 23.

4th The alone t corner stone of Ch's scheme of mercy - ~~Paul~~ σώματος v 4.

Sect XV. Chap 7: 5+25

I Locus argumenti.

Gratuitous justification (6:14) does not encourage sin — because

5th the law has in point of fact proved to be (v 5) only a provocative to sin; whereas (v 6) grace has & does produce just the opposite effect.

1st Law proves only occasion of sin, rather than its preventive.

This is the topic discussed vs 7-25 ——

Object. 1st Is the law the cause of sin then? No — still &c.

The gen.l sentiment running through vs 7—11 is, comparatively speaking, thus &c — [See John 15: 22–24]

Object.n 2d Did the wh was good then cause my death? V. 13.

Ans. & the proof is in vs 14 &c

He thus shows th.t law does not in fact sanctify, but rather increases (by perversion of it, this true) guilt & condemnation.

II Does the Apostle here, (particularly in vs 14–25) speak of the sinner or of the Christian?

1. the sinner — for

1st The apostles argument acquires it. v. g. For when we were in the flesh such was the effect of the law. Is the law, sin then because it ~~generated~~ thus when ~~we were~~ in men are in the flesh?

2. The antithesis between v. 5 & 6 & the corresponding illustration of them in 7:7-25 & 8:1-17, require it.

v. 5 & 7:1-25	v. 6 & 8:1-17.
5. For when &c	6. But now &c
7:14 carnal, sold under sin	8:1 There is ∴ now &c
7:24 - complaint &c	7:25 thanks &c
7:23 - captivity to the law of sin & death	8:2 - free from the law of sin & death.
7:14 sold under sin & ∴ rendering no obed. to the law	8:4. obedience.
7:18. no goodness & no disposition &c	8:3,4. the reverse
7:5,14,18 "in the flesh".	8:9. "not in the flesh".
7:14 "sold under sin" (bond-slave)	8:11,14 under the control & guidance of the Spt

3. No reliance can be placed on objections which may be urged from mere verbal interpretation. This will prove as much one way as the other.

Christian	Sinner
16. I consent unto the law	14. carnal sold under sin
18. to will (good) is present	15. do what I hate.
22. I delight in the law &c	18. dwelleth no good thing. How to perform the good I find not
25. with the mind I myself serve the law of God.	19. I do the evil &c
	21. evil is present with me
	25. another law taking him captive.

4. The doctrine of depravity no objection.

Augustine in his controversy with Pelagius that it was true he was led to reject his own former

interpretation, such was the same with the fathers before him &

5. The fact that it describes very accurately (in some respects) the Christian's warfare is no objection.

III. Practical Remarks.

1st How powerful a principle is conscience.

"Commending ourselves to every man's conscience." —
Rom 2: 14, 15. — King of Glenna.

2d How great the power of sin.
Tramples on law &c & conscience
both. He is the strong man armed—
nothing but the gospel disarm him—

4. The gospel glad tidings.
It brings deliverance — v25.
I thank God &c.

3. Why the wicked are at times
like the troubled sea — It is the
war bet. conscience & passion.
Is there one before me
whose mind is thus agitated &c

Lect. XVI. Chap 8:1–17

I Locus argumenti.

Gratuitous justification does not encourage sin for

6. It actually releases the soul from the dominion of sin & brings it under the control of the Sp^t of God. (7:6 & 8:1–4.)

II Hints.

v. 9–11. Sp^t of G^d — sp^t of C. — Christ — Sp^t of C. used interchangeably as if synonymous

III Remarks—

1st How great the change that takes place when sinner becomes a christian. (v 10. 11) e.g. rebel.
1) great as to individual & 2) on Gs kingdom.

2. Sinners have no just conceptions of their sin. (Dont know what is in them (v 7 Ex 19a.)

~~3. How glorious the prospect before the christian (v 14 f)~~

3. How exalted the christians state & char. (Son of God v 14)
Gs estimate & mans very diff.
Behold what manner of love the Father hath bestowed on us that we sh be called sons of God!
meanest slave a king & priest to God.

4. How glorious his prospects.
(v 17. κληρονόμοι &c)

5. What a motive for action!

(1) Christian — "Come thou with us &c". many mansions — take y^e^ neighbor with y^e^ — room enough —

(2) Sinner

Lect XVII. Rom 9:16.

Election

Persons often perplexed &c
Object is remarks & explanatory.

1. It is often the fact th persons are not honest in th[r] profess diff[s] on this subject.

(1) Really think so. Many Arm Fidel
(2) going to be sick &c bye & bye.

2. Sometimes diff[s] are honest.

To attempt to relieve these is a measure my present object. Various ways of looking at the subj[t] in order to secure this End.

The grand diff^t generally is — the into wh all others are resolvable the this doctrine stands in the way of the sinner so the he cannot of he would.

Remark:

1st The Providence of God gives some light on the subj^t Wh^t is Election? (1) If it interferes with any body it is to elect (2) if anywhere in actual execution.

How then does G. actually convert sinners? (1) not in such a way or by such an agency as interferes with theirs.

(2) not in such as throws obstacles in the way of the appeal to the observation - Consciousness

This lead me to say,

2. G.'s purpose of Election is not a mere capricious purpose — — not mere Self-will.

3. It does not go forward into actual execution capriciously but on fixed, stated, settled principles or laws. = (channels) adapted to the nature of man.

e.g. In converting grace does not run in the channel of infidelity. — So, great worldliness, neglect of the means of grace &c

4. Man is not therefore left to act at Rank in respect to way of securing his salvation

4. Many diffs are thrown around this subject by ~~supposing that~~ things are implied in it, which really are not. — e.g. 1. the G does not do enough for every one to secure his salvation if he wd do his part.

2. The G takes his choice among innocent beings.

It is import. to

5. to understand distinctly wht the doctrine supposes, or implies.

It implies — 1. That all h sinn and ~~that all are~~ under sentence of condemnation.

2. th an atone h' been provided & offered to all

3 ~~4~~. th all h rejected it

(a)

Then 4. comes election & discretionarily makes its choice out of these.

e.g. King offering pardon to a set of Criminals – when all reject – then comes & takes some by the hand &c.

Obj^n "But why not take us all by the hand? Is not that partiality?

Reply. – 1. What if it is partial. Who art thou &c.

2. The same objection lies in other cases. e.g. blind dumb – sick – poor &c Even to father.

3. Not partial,

This leads me to say

6. The E's purpose of Election
is one the is formed in view
of the whole case & does the best
the can be done for each.
e. g. King in Case Supt
takes as many by hand as
best sort of his King will allow.

1. Wherein Sort S. consists in
King, Sort 1, grace, 2 sufficient
2. Sin not left in Elect
3. Christian do
4. Good of God.
5. To save from unpar
obst removing & all
some effect.

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Isaiah 8:20. Luke 14:5. Matth 12:11.

The plea – & the classes of men that urge it = min^s, Slaveholders, Inf.
The importance of the inquiry.
The necessity of determining at t outset what slavery is (1) in fact, & (2) in its essential nature. = giving dose of arsenic to 6th commandment.
What then is American Slavery in fact? = An involuntary, personal servitude; a holding of human beings as goods & chattels.
What is it, in its essential nature? ---=
1. Not a matter of custom or law --- = Slavetrade; property; "delivery"
2. Not one of treatment, kind or cruel --- = Stolen horse
3. Not one of content or discontent on the part of the slave. = do.
4. Not one of persons, on t part of the master, or the slave. = do.
But 2. It is t same thing in kind with the Foreign Slave-trade. For t essential nature & guilt of this lies,
(1) Not in t act of fitting & sending ships to Africa; Nor
(2) in t act of transporting men from Africa to America; Nor
(3) in t cruelties that attend its prosecution; Nor
(4) in t separation of families & friends; Nor
(5) in t mode of acquisition; But
(6) in t one simple act of holding & claiming them as property.
The slaveholder does t same thing, & plainly t question of its innocence or guilt is not one of time & place, so that what w^d be wicked on the High Seas would be innocent on Shore.
Nor is this all, – the Slaveholder does this under circ^s, which, if there be guilt in it, do but enhance, rather than mitigate his guilt. He stands to t original kidnapper, in t relation of a receiver of stolen men, & that, with his eye open to t fact, & to all the results of t system.
And farther, each slaveholder is one of those who kidnap, every year, from t mother's womb, 80.000 American-born infants; & where lies t difference in t case, between doing such deeds here & in Africa?
What then is American Slavery? --- = A robbery of human rights; ; a robbery of t worst kind, – t enslavement of man, God's image , Parable of husbandmen.
Nor is this doctrine any new extravagance of modern days = Presb. Conf., Edwards, Hopkins, Wesley, Clark, Watson, Rush,
And yet t question is urged, does not t Bible sanction slavery?
= Slave-trade; authority that usurps God's prerogatives; nullifies t marriage tie; parental authority; filial obligation; & withholds t hire of t laborer!; horse-stealing; highway robbery;
And yet t question is urged & that by Christ^ns & Christ^n ministers! & what is t argument? Why Cain! Ham! Abraham! Jews! Onesimus!
= And if such reasoning be valid, what sin does t Bible not sanction; Polygamy, Jacob, David, Solomon –; War, David, Jews; ; Spirit-drinking, Noah, Christ, Timothy; Slave-trade!
And t question is urged by t infidel, & his inference is th t Bible is a lie!

In relation to this plea, I remark thus:

1. If the Bible sanctions Slavery, how happens it that God of the Bible does not? & that his providence is at war with his word?

= Egypt; Tyre; Babylon;

2. If the Bible sanction it at one time & in one age of the world why not in any & every other? Indeed this is the very argument & the whole of it, slavery was in Abraham's time &c. But test this argument. = Will there be slavery in heaven?; in Millenium? "O No!" = Why? It will be as true then that Abraham &c had slaves as it is now &c = "O, Yes, but then the Spirit of Christianity is against & this will silently & gradually undermine & do it away." = But what is this but saying that the spirit of christianity & her precepts are at war with each other?

Now whence this dilemma?

(1) From not regarding the negro, practically, as a man.

= Suppose the negroes white men; Morgan; Americans in Algiers

(2). From overlooking the Bible method of teaching moral duties, viz giving out great general principles & leaving their specific application to our conscience & judgment.

= counterfeiting; gambling; slave-trade; So with slavery, having settled the point that it is, in its essential nature, a robbery of men, I bring it in under the general law, "Thou shalt steal." So did the apostle, "the law is made for men-stealers", & so Moses', "Whoso stealeth a man &c" instead of being a statute peculiar to his ritual, was but a specific application of the general law.

= So again the law, "Thou shalt not covet"; lying against all specific things, which in their essential nature are coveting; & hence the specific application, "If any man there is called a brother be covetous &c"

Hence, the dilemma. The fact is palpable that the bible does in spirit & in principle condemn slavery. The real question then is this, Is the Bible consistent with itself? Or does it, contradict ~~itself~~, & nullify itself?

What then are the pleas in the case?

1. God put a mark on Cain & the negroes are probably his descendants, & are designed to be slaves. = Gen 4:15.

2. A Curse was pronounced on Ham & the negroes are his descendents! - - - = Not on Ham at all, or on all his posterity in the person of his younger son. Gen 9:18-27. - - - = Who were the Canaanites, where did they settle, & when was the curse fulfilled? Gen 10:15-20

3. Abraham had slaves! "born" in his house & "bought" with his money, & given to him by kings! - Gen. 17:12, 13, 23.

(1) Admit the fact & it proves nothing; Hagar; (see also Gen 25:6) and besides his conduct is to be judged of like that of other men; David's murder of Uriah; So Abraham's pretence that Sarah was his sister.

(2) There is the same evidence that he was a slave-trader as that he was a slave-holder... = "Bought"; of whom? Gen 37:27,28.

(3) There is no decisive evidence that his servants were slaves. To prove it, it must be shown that he held them as property... = Term "Servant" proves nothing - - = "Bought"; Jacob's wives; Joseph bought Egyptians - - = They are also spoken of in other terms, "gotten" Gen 12:5; "Herdmen" Gen 13:8.

(4) There is decisive evidence that they were not "born", "bought &c as slaves.

(a) = Abraham's character as a prince & a teacher of true religion. Gen 20:7. 23:6-9. 17:12, 13, 23. 18:19

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Blood Revenge.

גאל - Göel - the Blood-Avenger.

"a person quite unknown in our law, but very conspicuous in the Hebrew law" Michaelis Art. 131.

"The nearest relation of a person murdered, whose right & duty it was to avenge his kinsman's death with his own hand" — do — do —

= See Lev 25:26. the redeemer thereof, that is near unto him, shall come.
Numb 5:8 if the man have no kinsman.
35:12, 19, 21, 24, 25, 27 - "revenger of blood
Ruth 2:20. one of our next kinsmen or that hath right to redeem.
Job 19:25 - I know that my redeemer liveth
Is. 48:17 - Thus saith the Lord thy redeemer.
59:20 - The redeemer shall come to Zion
63:3 - The day of vengeance is in my heart & the year of my redeemed is come.

Gen. 9:5.6 - Michaelis Art. 32. says of this law - "God imposes this duty (avenging) not upon the nearest relation, but on mankind in general, as bound to provide for their common security, & therefore gives every individual a right to put the murderer to death, although he have no connection with the person murdered - a law which remained in force, until mankind introduced civil relations, made laws, nominated magistrates, & thus established a better security to the lives as well as the property of individuals".

אחין = αδελφου = brother

Gen 13:8 — for we be brethren
Gen 14:14, 16. - his brother taken captive
brought again his brother Lot.
Ex. 2:11 - "unto his brethren".
Ex. 2:14. Who made thee a prince (שר ושפט
αρχοντα, a man-prince) & a judge over us?" - See Acts 7:23-27

Mr. — Hunt

Broo

Malachi

Most God expects of his messengers

[illegible] if they don't do it's duty.

Man's duty God in relation to all great moral questions — Sabbath — reveals — in character

Workman — slavery — "

Banker — " — "

Propose: to consider the question, What ought the Christian church to do on the subject of slavery?

To settle how we ought to look at the facts in the case — the "principles"

1. The enlightenment of christians, which is most difficult work done, the source of abandonment of it's duty. = Slavery, what is it? — in fact — in character

= Immediate ... ... ?

2. The way, practically, in which the church ministers = the Bible, Pastors, Congregations, Prayer,

= Spirit, Sanctified Mind — Reveals what is right — opposite, by precept, by example = by Spirit, = Providence

3. The question of its abolition is eminently a religious question. = Bible

= Holy as the name for the Bible

— Trust — Education — Sabbath School — Home & Foreign Missionary Enterprises = Emancipation of slaves in North — Instr. in Preparation for the gospel — like Apostles.

(3) Slavery a ground of trouble in the way — Shall the Slave's ignorance — enslaving the whole spirit of man, destroying its energy = Slavery [illegible]

the Bowled = Natchez. Charleston

What then should ministers & churches

1. Not cry out against it as something

to religion, = giving the lie & d to

2. Not put subject by to the last, & take it up

at all as a matter of constraint (from the pressure

without) & evidently just to save appearances. = all will

understand it & G. wont spare = Reject & Discuss

But 3. To meet subject at once, in a frank, manly

Christian way, & give it a thorough investigation &

the conclusion.

G. is determined that we shall not give subject a

go-by &c

Obj^n Then it wont do to bring the subject up in

obj^n produce excitement - distract us - absorb

public attention & divert for the time to such

"Don't do"! heaven - rush into cursing -

excitement! - Temp^ce Revivals - Mass - Pantaloons

- Luther - Apostles - heaven - the way we

- Or why it should be agitated.

distract us of - heaven - quiet of time - better be dis-

- to be horrified to [illegible] time - Both needed

divert attention - of this - & [illegible] Hand of Him who

impossible that it should not do so for the time being -

recallable if possible - or not - what time Theory of revi-

als [illegible] over? -

∴ subject discussed till beliefs - those the means to

principles - are thoroughly abolitionized.

Not them merely, but "light shines" - till Spirit

moves - then start off again Head the way in

Revivals, reorganise the 6th again. = Bible, Preach.

But how this to be done? 1. min^s, preach, lead to pray = Refuse

pray & stand by them. 3. & pray & speak on them. 4 = Stir them

[illegible] 5. the Bible, 6. the Lecture & Assembly = Pray

[illegible] = Pray

Polygamy

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[15]

1. For consequences of it see 2 Chron. 24:3.
- in the case of Joash, who, took two wives with consent & approbation of the high priest.

= II. Sam. 16:21-23.

= Ex. 21:10, Query "duty of marriage" - also v. 9. "manner of daughters." - Comp. Deut 15:17; 21:10 ff.

= Ex 22:15,16 & Deut 22:28,29, compelling the seducer first to pay 50 shekels, second to marry, & third never to divorce make against polygamy.

= Moses allowed no eunuchs (see M. de Pronontals Monogamy) - Deut 23:1,2.

= Books - Selden de Uxore Hebraicae.

= Deut 17:17 - Query "multiply wives" mean?

= The law to raise up seed to a brother by taking his wife applied only to one having no children. In other cases it was forbidden Lev. 18:16; 20:21.

= "shoe-loosed" = Unshod - Barefoot - Barefoot &c.

For Examples of Polygamy See Michaelis, Vol. 2, p. 2.
Judges 8:30; 10:4; 12:9; 14; I Sam 1. 2 Sam 3:7; 12:8
[I Chron 2:9, 21, 25, 26; 4:1 which may mean a second wife after the first]
I Chron. 2:18; 7:14; 8:8,9;
I Chron 7:4 only 5 fathers & 36,000 descendants.
II Chron 25:3 - the high priest gave him two wives as regarded as proof
The small number of first-borns, 22,273 among so many people
Numb 3:43.
Deut 21:15-17. Lev. 18:18 on ground he forbid to marry a sister proof he might marry two others.

Miscellany:

1. The Canaanites interlopers – see Michaelis
2. For the laws for the expulsion – see Ex. 23:31–33; 34:12,13; Numb 33:51–56; Deut 7:1–5; 20:16–18.
2. For meaning of "stranger" – see Gen 31:14,15 i.e no inheritance in our father's house.

Heb 13:3.

The duty of sympathy for the suffering—particularly for the Enslaved.

This duty acknowledged by all—brute—

The gospel however prescribes the exact measure or amount of it—as if their case were our own.

This command is simply the application of the great law of love to a particular case—

It requires us to enter into their condition—to examine, think, consider, feel, & act in reference to it just as if the case were our own; & this not as a ~~matter of~~ sickly, temporary effervescence of feeling, but as a matter of principle—duty—habit.

The command too is imperative & unqualified, admitting of no evasion or alternative—I speak to such as recognise the authority of the Bible—applies to all classes, conditions, complexions—to break it is to break the Law. This will be the more apparent, if in obedience

to the command, we go into a brief investigation of the nature of Am. Slavery & of the actual condition of the enslaved. ~~in the land~~ - What then is slavery? - Or what is it to be an American Slave? = (a)
~~What then is the condition of an Am. Slave?~~

It is a condition in which, the slave has,

1. no legal protection for his property.
   (a) Colored preacher in Philadelphia.
   (b) disappointed Negro.
   (c) Susannah Bird, the little girl 10 yrs old.
   (d) woman & child, at Cincinnati.

~~2. none~~

2. None for his person.
   (1) From cruelties. (a) Food.
   (b) Clothing.
   (c) Labor - Negro Act of S. Car. = 15 hours & 14
   (d) Punishments. - various modes of whipping. - Runaways bitten with blood hounds. - Slave Hunt. - Madam LaLaurie of New Orleans. - "Cruelty the rule, kindness the Exception" - Miss Tyson

   (2) From being sold &c as mere merchandize.
   (a) Internal Slave trade - Extent - mode &c. Franklin & Armfield. - Gang of 60 marching up King St Alexandria. - Man that cut his throat bec. I man th bought him wd not buy his wife - Man making cotton gins in Columbia S. C. th - recognized his wife in a gang passing by shop -

New Orleans Handbill.

Nor is it only & notoriously vile that thus sell their slaves = "Ch. Member w. desp. Power"

Objection, And yet we are told that slaves, as a general thing are kindly treated. ~~What is kind treatment?~~ & are in consequence contented & happy. — see Letter fr Pillonville S. Car.

Reply. Not so - if so, the worst thing about the whole system.

But wh^t is kind treatment, not of animals, but of men? — (a) Buy a Woman.

(b) Show your teeth — Dr Minor.

(c) Auction at Charleston, Sect. p. 50.

(d) Hepburn's acc^t of man th. jumped into the Potomac

Now make the case your own.

But this is not the word of the slave's condition; having no leg. pro. for his person, he has none,

3. for his feelings & character or those of his wife & children.

(a) Slave burned to death near Huntsville Ala.

4. None for his chastity or that of his wife & children.

(a) Minister in Miss. th refused to protect his slave girl fr. licentiousness of the overseer.

(b) Man in Columbia th made his fortune

selling his own slaves.
(c) The writer in Tenn.

5. None for his social rights, or those of wife & children. — Had no such rights

(a) Man to be applied to Minister, in Miss. to marry him.

6. None for his or their life.

(a) Girl whipped to death near Natchez
(b) Woman whipp'd to death in Frederic Co. Virg. near White post in 1833.

~~7. None for the proper developement & cultivation of his or their mind.~~
~~(a) Report of Synod~~

Objection. Interest, if nothing else, would keep the master from such acts of Cruelty.
(a) The case of the Blood hounds—

7. No, Leg. protection for the cultivation & developement of the mind, in respect to any subject, literature, science, or religion.

(a) Laws forbid it. e.g. Miss Sawyer.
(b) See Report of Synod of S. Car. & Georgia; State-
-ments of C. C. Jones &c — See Manuscript.

Casper Hauser —

And then to crown the whole, the
Entire system is framed with an evident
design of being perpetual.
(a) its own laws —
(b) its power in the national councils
5 Pres. for the slave states & but 2 from the free. 40
years govd by slaveholding Pres. & only 8 by Pres.
from free States. — Florida —

(c) the care with which it shuts these
millions out from all benevolent efforts —
not only puts them into this condition, but
sets all schemes of benevolent effort at
defiance, & says these millions now are &
ever shall be shut out from all access on
your part. These immortal minds are
mine, you approach them at your
peril. — e.g. Bible Society
" — Foreign Mission
" — Tract —
" — Home Mission
" — Sabbath School

Such, Christian is ✝ Condition of 2,000,000 of human beings in free, Christian America, ✝ now wht is your duty?

Objections. 1. But you say, perhaps, this case is a sad one to be sure, but then it is no concern of yours! — com? — man among thieves —

2. But I dont like this calling men hard names — manstealers, robbers &c!

3. But there is no need of telling all these frightful stories &c only prejudices the people of ✝ North against ✝ South ✝ does no good! —

4. But we have no right to meddle with this subject here at ✝ North — we have entered into a solemn compact to let it alone ✝ leave it to ✝ people of ✝ South!
— — No — but if, then make ✝ case y^{r} own. Men take on them a tremendous responsibility when &c

5. But wht shall we do, if they are — they'll become amalgamated &c!

(6) Well, say wht you will, it does no good to agitate this subject here, only exasperates the South & shuts up their minds to conviction, makes the condition of the slave more severe, & just prevents the very thing you wish to secure.

(a) make the case your own.

(b) What if it does? – Pharaoh.

(c) "But wht is fact? (1) Lane Seminary Sentiment in Kentucky & Tennessee; papers; Pres. Youngs Letter; motion for Convention in Kent. Legis.; Birnie. – Harding

7. "But wht do you want? – – When? – – How do wish to get it? – –

This leads me to say in conclusion, that we see how the ultimate Emancipation of the slaves is going to be secured – not by the wisdom of our statesmen & the greatness of our strength, but by the simply, yet mighty operation of Christian sympathy.

Did you ever ask yrself how it is the it is possible in free christian America to keep 2.000.000 of human beings in bondage? (over)

(4) Sigs in Portland, wife & child in bondage, suppose him a white!
"— & so the slaves New Englanders =
= the man at Philadelphia.

And Oh wh: a prospect the
opens for the world! Men them give the
-selves instead of the six cents!